THE FATHERS BLESSING, OR COVNSELL TO HIS SONNE.

Appropriated to the generall, from that particular Example of Learning and Pietie, his Maiestie composed for the Prince his SONNE.

Seconded with many excellent Obseruations, sentences and precepts directing *all men to a vertuous & honest life.*

Also Prayers and Meditations.

Remember thy Creator in the dayes of thy youth. *Eccles.* 12. 1.

The fourth Edition.

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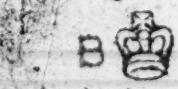

The Induction, or Preface, in which is *contained the Fathers Bleſſing.*

IT is much better not to bee borne, then not to bee inſtructed in Wiſedome and knowledge: and therefore ſayth *Solomon* (which I imply vnto thee:) *My Sonne, hearken vnto Wiſedome, and incline thine eare vnto my knowledge, for a wiſe ſonne ma-*

keth a glad Father, but a foolish Sonne is a heauinesse vnto his mother: A wise sonne buildeth the house vpon high, but a foolish sonne pulleth it downe to the bottome. Therefore the naturall childe of a mans owne loynes and generation, the instrumentall cause of his birth and being, is not indeed so deepely indeered vnto him for this his life and being, his food and rayment, as for his zealous care of his education in *Pietie* and *Godlinesse*. Therefore let him that would haue this Wise Sonne, not be a foolish Father, hee that would not haue his house pulled downe, let him instruct his

his Sonne how to build it vp. Let him that would not haue him to bee a heauineſſe vnto his mother, vnacquaint him with the lightneſſe of vanity and folly. *Pueri*, *Children*, ſayth a reuerend man, are *Dona Dei*, The gifts of God, *Pignora amoris*, The pledges of loue, and for their further excellencie: *No Generation no Regeneration, no Sonnes of the earth, no Saints of Heauen*: and as (ſayth *Salomon*) *The feare of the Lord is the beginning of Wiſedome*: So is it the beginning of the bleſſednеſſe of a mans ſelfe, his Wife, his of-ſpring, as it is in the Pſalm. 128. *Thy wife ſhall be as the fruitfull Vine on the*

walles of thy house, thy children like the Olive branches round about thy Table, or as a Garland of Saints about the throne of God: Loe thus shall the man bee blessed that feareth the Lord, and for their futher comforts that haue them, sayth another: *They are as so many Swords drawne in thy defence, so many Arrowes in thy Quiuer: Arrowes*, sayth a learned man, *because by education they may bee so fitted to shoote against thine enemies, as otherwise against thy owne breast.* And I haue read to shew the danger of loose liberty, and ill edueation of Children of a Father whose Sonne through the folly of his owne,

owne, or the procurement of others, had offended the Lawe, and was to vndergoe the iudgement thereof, which was death, at the place of execution espying his Father, desired to salute him before his death, in which action most vnnaturally hee bit off his nose, for that he had not (as he sayd) Instructed him better in his youth. Heere therefore in this place I will assume the person of a graue and learned Gentleman, from whose mouth vpon his Death-bed, his children kneeling before him, his wife and friends heauy spectators about him, hee thus opened his mouth

vnto them: The perſon of whom euery Father may aſſume in his owne particular Family and charge, being no better Preſident that I finde or know to be produced, as grounded from the originall of all knowledge and trueth, the Scriptures as the Well head, and from the ſentences of graue and learned men, as ſtreames and Channels iſſuing from that Fountayne, and confirmed by his owne experience; ſo waighty, as able to ballace the vnſteddy veſſels of youth with firmeneſſe and vnderſtanding: and thus they follow; *My ſonnes, the God of Heauen and Earth bee your portion*

portion, and then in him you shall want no manner of thing that is good.

I was your naturall Father to this time to protect you, gouerne you and prouide for you, but I muſt leaue you now, and deſcend vnto this bed of darkeneſſe, for it is appoynted all men muſt dye, and my time is approached, being but a Spanne long. Serue him, walke before him in ſingleneſſe and vprightneſſe of Heart, and hee will bee your Father in my ſtead, to accompliſh that for you, that was neuer in my power. Keepe a good conſcience all the dayes of your liues, and by that

that meate out to euery one the measure you would receiue from their hands, and then when the time shall come, which though you bee yong, you know not how farre off it lodge this present, for many a one laughes this instant that must dye to morrow, that would weepe if hee knew hee had but a moneth to liue, as the learned Sir *Thomas More* thus further expresst it.

Flores si scires vnum tua tempora mensem,
Rides quum non sit forsitan vna dies.

English

English.

Knewest thou a moneth
should end thy dayes.
It would giue cause of sor-
row,
And yet perhappes thou
laughes today,
When thou must dye to
morrow.

That when you shall lye vppon your bed of death, Death shall not appeare vnto you in his vglyest shape, for his sting shall bee taken out, and his deformity done away, you shall haue comfortes within, you, when all outward helpes and comforts faile you, then are you happy

happy through troubles: *Then euerie paine you ſhall feele, ſhall bee but as a pleaſure vnto you, becauſe it ſhall bee as a preuention of the paines of hell, and euery eaſe in paine, as a foretaſte of the eaſe and peace, and ioyes in Heauen, then the graue ſhall not ſeeme greeuous vnto you, becauſe it was the Lords bed, and therefore ſweetened vnto you. The Iudge ſhall not aſtoniſh you becauſe the Iudges Sonne is your Aduocate.* O that Chriſts mercy to me might moue you and all others to loue him, for the leſſe I can expreſſe it, the more it is, you ſhall heere receiue from my hands and his bleſſings vpon indeauours, the portions

tions of a large allowance, which hee hath abundantly lent me. Goe not with them in the ſteppes of the prodigall, to a farre Country amongſt a riotous and diſſolute company, to diſpend and lauiſh them vpon the follyes of youth, and the ſnares of vanitie and the times, ſo long vntill with him you ſhall bee brought to the husks of his miſery.

When I am dead, bequeath my body with all decent ceremony to the graue, and as you ſhall follow it, thinke that ere long ſhall others follow you, that laſt obſequie being done, and that giuen to the Wormes that gaue

you

you life, yeeld all reſpect and duty to your ſuruiuing mother, be ſo farre fo m offending her, that you ſtriue in all reaſonable things to giue her content and liking remembring her care, trauell, and the dangers ſhee hath ſuſtained for you, and forget not her, who as the Poet could ſay; *Quæ decem longes tulerit faſtidia menſes*; and though for no other deſert or regard, yet for the prolonging of your dayes vpon earth. O bee not of their mindes that ſay they care not for their Parents offence, ſo they deſerue it not: Yet inuert not the courſe of nature, by iudging your Superiours, for it is obſerueable (as his Maieſtie

ieſtie well noted,) *That the Parents bleſsing or curſe hath almoſt euer a Propheticke power ioyned with it*, and when ſhee dyeth (as ſayde *Tobie* to his ſonne) bury her by mee in the graue of your Fathers, that as wee were conioyned in Life, ſo we may not be ſeuered in death: at which period at that time, through weakeneſſe he brake off, and after vpon ſome little recouery he thus further continued it in writing, and after deceaſed.

THE

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THE FATHERS blessing, or Counsell to his Sonne.

God the Foundation of every good action.

FIrst, and aboue all things shew thy selfe religious towards God, not onely by the oblations and sacrifices; but also in keeping the vowes and promises which thou swearest vnto him

him: the one will bee an argument of thy wealth & abilitie: by the other, is knowne thy faith and honesty.

2 Honour God dayly: but principally, after the manner and fashion instituted and ordained by thy countrey wherein thou liuest, to the entent thou mayest bee esteemed both deuout in thy religion, and obedient also to the lawes; both together, and at one instant.

3 Set God alwayes before your eyes, that he may bee as a Lanthorne to your feete, and a guide vnto your pathes; and striue to delight in that against the nature of all pleasures;

which

which though it taste as wormwood in the mouth, may afterwards bee as honey in the stomacke. It is the folly of the world that tramples goodnesse vnder foote as the grasse of the field, but keepeth vp vice, as the flowers of the season, when the one wee know doth keep fresh and flourish, where the other doth suddenly decay and wither, according as one thus wittily writeth to that purpose;

We trample grasse, and praise
the flowers of May,
Yet grasse is greene when
flowers do fade away.

Morning considerations, how to order your selfe and your affaires.

1 IN the Morning, when you first awake, blesse God; giue him thanks for his carefull protection, and watching ouer you, for the quiet rest and sleepe hee hath bestowed vpon you, to the refreshing of your bodyes, and renuing of your mindes: but be sure he haue the first place in thy heart.

2 Call to minde all thy businesses for the day following, and to thy selfe propose a good order and method to the effecting thereof,

thereof, euer thinking of the ende before thou vndertake any thing, which beeing so done, then to all thy honest entents and endeauours craue the blessing and furtherance of God, *or else thou toylest in vaine, and thy labours will not prosper.*

3 As for the successe and effecting of thy businesse; so before thou settest thy foote out of doores put God againe in minde of thy person, implore his assistance and protection ouer thee, knowing that Death, like the shadow, followes euery man eyther neere or farre off, whose arrest, though it bee a little proroged, cannot

long bee deferred, but eyther, *ſero aut ſitius*, early or late it will ſeize vpon thee, bring thee before that tribunall Seate, where euery one ſhall receiue according to the things hee hath done in this life: for after death there is no recouery of good, no diſmiſſion from euill: but as the tree falleth, ſo it lyes. Therefore knowing this, goe not foorth vnprepared, leſt it bee with thee as it hath beene with many a one, that preuented by death, hath beene depriued of repentance: and how heauy that iudgement is many a wretched ſoule doth feele that cannot come here to complayne,

as

as, for ought thou knoweſt, may befall thee.

A reſtraint againſt ſinne, drawne from the vbiquitie of God in beholding it.

THat which for eyther ſhame or ſinne thou wouldeſt forbeare to commit, if thou didſt thinke that the reaſonable eye of the meaneſt creature in the world beheld thee, let that ſequeſtred and ſuppoſed priuacy, neuer giue thee occaſion vnto ſ. for in ſo doing, what is it but to deny his omnipotency and vbiquity from which there is no place ſo retyred, that that piercing eye of his

doth not looke into that is more witneſſe in it ſelfe, and powerfull to reuenge, then all the world beſides, and more to bee feared: and therefore ſince there is nothing *done in priuate, that ſhall not bee talked of in publicke, nor committed in the greateſt ſecreſie, that ſhall not bee preached on the toppes of houſes*, be afraid to thinke, at leaſt to doe, that in the darkeneſſe, that ſhall ſhame to approach the light, and this ſhall bee a barre to keepe thee from many enormious crimes.

When ſinne allures thee, thinke that thou ſeeſt Chriſt comming towards thee, in that wanne and wofull

wofull habite, as he lay in the armes of *Ioſeph* of *Arimathea*, taken downe from the Croſſe, all clouded & ſullyed with blood, and death ſpeaking thus or the like vnto thee: O forbeare thou wretched man to commit that ſinne, for it fetcht mee from the armes of my Father, from my royalty and glory in heauen, whole & vntoucht to the armes of this mortall man, all wounded, torne, and pearced from head to foote as thou ſeeſt, which wounds and laſhes being now healed vppe, which were bored and afflicted for thy ſake, and I aſcended to the right hand of my fathers glory againe; againe,

pull me not downe, by thy sinnes, to my Crosse to Crucifie mee; and with this contemplatiō forbeare to commit them.

How to affect Vertue.

STriue to be in loue with Vertue out of the inclinatiō for thine own vertue for that is but a slauish and vnthankefull good, which lawes and extremities doe keepe from the commitment of euill.

Of deliberation and foresight.

IT is the part of wisdome to propound wise ends, of discretion to manage them

them thereto: therefore if thou wilt not bee within the predicament of folly, vndertake nothing rashly, which thou hast not first suruayed to the issue and euent of a good proportion. In so doing, thou shalt seldome commit that before to repent thee of afterwards, according to the olde saying which so imports,

Quicquid agas, prudenter agas & Respice finem.

What worke or businesse
euer thou intend,
Before thou vndertake it
cast the end.

How to remit iniuries, and pacifie thy anger.

LEt not the Sunne goe downe vpon thy wrath nor close vp malice with thine eyes, for otherwayes how canst thou require mercy at the hands of God when thou thy selfe wilt deny it to thy brother, and not bee equiualent in folly with him that breakes downe the bridge ouer which hee himselfe is to passe.

2 If thy Brother and thou fall at variance, although through his occasion, yet goe thou first and offer reconciliation vnto him; *For blessed are the*

Peace-

Peace-makers, if hee come first to thee, hee getteth, and thou loosest that blessing.

3 Fixe not thy anger so permanent as if it should last for euer, and forgiue not as some doe that say, though they forgiue, they forget not: but euer thinke it the portion of an honest heart, that thou canst omit offences freely that befall thee, eyther purposely plotted, or casually euented, euer knowing, the higher thou soarest in this kinde, the neerer thou commest to God.

4 Consort not thy selfe in familiarity with any, but such as are knowne to bee of honest and godly conuersation,

uerſation, for thy friend ſhall bee to thee as a commentary to expreſſe more then could bee read out of thy ſelfe; for as he is, ſuch ſhalt thou be thought, and therefore according to the old Adage.

Eligat equalem prudens, ſibi quiſque ſodolem.

Let euery wiſe and diſcreet man,
Chooſe him a fit companion.

And that he may be the more fit, let him be ſuch a one as hath wiſdome and vnderſtanding, becauſe they are moſt good, beſt honeſt, that beſt know the worth

worth of goodnes and honeſty.

5 Neuer make choyce of any man for thy friend, of whom thou haſt not firſt gotten ſome information, how he hath vſed his friends before times; and bee thou very well aſſured that he will proue ſuch towards thee, as he hath been before towards others.

6 Enter not ſuddenly, or too haſtily into amitie with any man: and yet after thou haſt once profeſſed thy ſelfe to bee a friend, perſeuer in his friendſhip (if it be poſſible) vnto the end. For as little honeſty it is vnto any man to bee without friendes as to change them, and to make

choyce

choyce of new often.

7 Make not tryall of thy friends with losse: and yet trye them sometimes: the which thou mayest doe, if not, hauing neede of them, and before time of necessity, thou do fayne and make shew as though thou hadst need of them.

8 Communicate thy affayres which thou wouldest haue known, as if thou hadst a pretence and purpose to keepe them secret: for if they (to whom thou shalt impart them) do conceale them, thou canst not receiue any dammage by their secresie: but if they doe reueale them, then hast thou good proofe and tryall of their manners and con-

conditions, and thou maist afterwards take heede of them.

9 There is no meane so ready for a man to know his friends, as in the midst of the misfortune of this mortall life: and by the helpe and succours which they affoord a man in his affayres. The former maketh a tryall of them, as gold is tryed by the fire: and by the later a man shall know how to trust his friends in time of need.

10 He that preuenteth the request and intreaty of his friend, and succoureth him in time before hee bee required, performeth the true duty and deuoyre of perfect amity.

11 Per-

11 Perswade thy selfe that it is no lesse indignity to be surmounted in benefits by thy friend, then it is to suffer them to bee ouerborne with the iniuries of their enemies.

12 Receiue into thy amity not only those which haue compassion iof thy aduersities, but them also which are not enuious of thy prosperity. For there are many who will condole the misfortunes of their friend, and yet afterwards when they see them in prosperity, will enuy their good fortune.

13 Vse to talke often of thy friends which are absent, before them that are present: to the intent they

they may perceiue, and bee perswaded that thou wilt not bee forgetfull of them likewise, when they shall bee absent, and farre away from thee.

14 For thy purposes & Councels, bee not thou of their opinion, that thinke there is neyther prayse nor profit in their knowledge, or secrecy, vnlesse it bee imparted, that another knowes they know it, by which vntimely reuealing they oftentimes come not onely in their purposes to be preuented, but also derided for their follies: for vprightly to censure, how wouldest thou haue another to keepe that secret which concernes him not, when

when thou thy ſelfe canſt not, whom it doth concerne, yet a ſecret (ſayth the Riddle) is too hard for one to keepe, enough for two, and too much for three: but this is rather to bee vnderſtood of fooles then wiſe men that know, though many things may ly open, yet ſome things muſt be locked vp.

14 So loue with wiſedome thy friend, as if thou ſhouldeſt one day hate, yet ſo hate not as if thou ſhouldeſt neuer loue againe, nor impart thy ſelfe in greateſt truſt and familiaritie vnto him ſo farre, that thou lye open to his mercy, beeing thyne enemy: howſoeuer if vnkindneſſe, or a ſepara-

tion

tion happen, what hath paſt in the way of friendſhip, betweene thee and him, giue it an vnderſtanding to thy ſelfe, but no tongue to his indamagement, knowing it was not lent thee to that purpoſe, and it may bee a time may come, that this vertue of thy impaſſionate concealement, may conioyne you both friends againe, in a more inſeparable amity thē erſt before.

15 There are ſome that may profeſſe themſelues to be friends vnto thee, which in the tryall will peraduenture appeare but enemies, for as the Poet could ſay,

Trita

Trita frequenſq; via eſt per amici fallere nomen
Trita frequenſq; licet ſit via, crimen habet.

By ſhow of friendſhip to deceiue and kill.
Is an old way, but not ſo old as ill.

So on the other ſide there are other, that thy folly may take to be enemies, which afterwards may prooue friendes: and ſuch may be thoſe that will repreue thee iuſtly for thy faults, and not flatter thee in thy follyes, and by them ſhall a man moſt benefit by; for no man was euer bettered, but firſt eyther good motions preacht vnto

to him of their owne accord, or experience the Schoolemaſter of fooles, or good Councels the aduiſement of friends; and by all theſe may a wiſeman be bettered, & therefore let it be thy wiſedome and care to diſtinguiſh betweene a ſilken ſhow and a ſolid ſubſtance, betwixt a true and an hypocriticall friend, that ſayes in *ore Aue*, but in *corde Caue*.

16 Let not thy tongue fore-run thy thought, nor thy thought foreflow thy tongue, but let the one ſo miniſter vnto the other, that the one may endite, & the other may deliuer, things worthy the ſpeaking and the hearing. Affirme

firme not trueths eyther vpon ſurmiſe or rumour, but rather ſuſpect and bee ſilent, where probability and knowledge leades not on, for many times in ſo doing, error is on the right hand, and folly on the left, and indiſcretion betwixt both.

17 Speake the truth at all times, but then eſpecially beeing called before a magiſtrate; for in ſuch a caſe to lye, thou pulleſt a foure-fold danger on thy head; firſt, ſinneſt againſt God in a high degree, when in a publicke teſtimony thou calleſt the Author of truth, nay truth it ſelfe to teſtifie a falſhood. Secondly, againſt thine owne

owne ſoule. Thirdly, againſt the Iudge, and fourthly, againſt the party innocent; And therefore accuſtome thy ſelfe in thy ordinary communication to ſpeake the truth, ſo ſhall thy word out-weigh anothers oath; make conſcience not to affirme raſhly and thou ſhalt ſeldome ſweare falſely.

18 Remember, & often thinke, that if abſtinence from euill ſhall be condemned, vnleſſe there bee a progreſſion to good, what ſhall become of thoſe whoſe life is but as a race of wickedneſſe, if wee ſhall bee condemned for our not doing good, where ſhall they ſtand that haue done

done nothing but euill, if wee ſhall anſwere for our very thoughts, ſhall our words paſſe vnregarded? no ſure, he that made both the one and the other, will iudge both the one and the other: and therefore bee wary that the fountaine bee pure, (that is the minde) then the ſtreames that iſſue from thence ſhall not bee defiled, thoſe are the words; which, that they may be diſcreet and ſober, caſt them not out raſhly, but with aduiſe and deliberation, for thoſe that otherwiſe addict themſelues to multiloquie and babling, you ſhall obſerue commonly in a floud of words, ſcarſe to yeede a drop

drop of reason.

19 Be not ouer-credulous to beleeue, for as it is an errour in iudgement, so it is many times accompanyed with an ouer-rashnesse to censure or report, and therefore though thou are receiue the sound, let thy heart suspend thy censure.

20 Exalt not thy selfe in thy perfection vpon the imbelicity of another, for no man is so absolute that hath not somewhat to subiect him, nor no man so miserable, but he may haue somewhat to encourage him. Therefore knowing this, so ballance thy selfe betweene presumption & despayre, that thou walke

in the middle way of vertue: and if from hence thou at any time betake thy selfe to mirth and recreation, as where sorrow and griefe euer lyes tugging, it wasts the body, and consumes the spirits, haue a speciall care to these three things.

First, that thy mirth bee not against religion, alledging or prophaning the Scriptures to drinking purposes, as ouer-many doe.

Secondly, that it be in the bounds of modesty, all ribaldry and vnciuill argument set aside.

Thirdly, that it tend not to any priuate disgrace or end, but bee generall without enuy, within cha-

rity

rity, and then thy mirth shall not afterwards be thy sorrow.

21 The enuious man of all other is accounted most miserable, for the prosperity of others for the most part is his torment, and as his life is wicked, so his death is miserable. Therefore if thou wilt not sinne against thine owne soule, pray for thy very enemies, and wish the prosperity of all men, that it may bee well with thee, being euer more ioyfull of any mans recouery then his fall

Condemne no man, lest Christ accuse it him, nor hate no man, though thou hate his sinne, yet loue his

person, because it is the image of God, lest in the one thou sinne as vsurping Christs authority, which is to iudge, in the other against thine owne soule, which is, not to hate thy brother, which for ought thou knowest may be deare in Gods account.

22 As the Sunne and the Raine make no distinction of persons, either good or euill, but to all alike communicate their properties: Euen so doth God the Creator suffer his temporall blessings, to fall vpon the wicked as vpon the godly, if not in the greater abundance vpon the wicked then the godly: but

here

here is the difference, that the well atchieued bleſsings of the godly, as riches and the like, are to the one permanent, to them and their ſucceeding generations proſperous and bleſsings, whereas thoſe of the wicked vnconſcionably atchieued, and vncharitably held, waſte away like Ice againſt the heate of the Sunne, and neuer, as the Prouerbe is, reach to the hands of the third heyre, as ſayth the Pſalmiſt, *I ſaw the wicked flouriſh like a greene Bay tree*, and loe, *I looked againe and his ſeate was no where to bee found*; and therefore in all thy actions keepe an vnraſed conſcience, for that is the

friend, that when thou shalt be sent to appeare before that eternall Iudge, when no other friend can doe the like; for thy wife or other friends will bring thee to the graue, thy goods will lend thee a sheete: this then will bring thee to the tribunall seate, and answere vpon that fearefull account, before that vncorrupted Iudge, vpon that matter of all importune thy euerlasting weale or woe, for as one truly writeth,

Looke to your selues your
conscience be cleere,
For then t'is a feast, continuall good cheere;
But if you offend it by not
doing

doing well,
Here t'is your hangman,
but theere t'is your hell.

And as another to that purpose hath annexed.

To rise by others fall, I
deeme a losing gaine.
All States with others ruines built,
To ruine runne againe.

And take heede whatsoeuer thou doest, that it arise from a good Conscience. For though a man iudge of the heart by the outward Actions, God iudgeth of the outward actions by the heart.

23 Honour those that

God hath honoured, and reuerence thy superiours whom God hath exalted to places of dignity of honour, but euermore let thy affection rather intirely seize vponany man for his goodnesse and vertue, rather then for his greatnes or eminency.

24 Though thou haue *bona animæ*, *bona corporis*, *bona fortunæ*, the gifts of the minde, the gifts of the body, and the gifts of fortune, be not prowde, neyther let popularity in that vaine applause of the world with her sorcery so taynt thy imbecility, that it wrench thy whole frame and thougbts, to an eleuated

ted pitch, of ambition and vayne glory, leſt by their abuſe and his diſpleaſure that indued thee therewith, they take vnto them the wings of a Swallow, and ſwiftly flye away, and their period prooues them vanity, as other things in that nature, according to the Poet.

Si tibi pulchra domus, ſi ſplendida menſa quid inde
Si tibi ſponſa decens ſi ſit generoſa quid inde,
Annos ſi regnes fœlix per mille quid inde
Tam cito preteriunt vanitas vt nihil inde.

Hadſt thou the gifts of body, gifts of mind,

And

And in her gifts were for-
tune to thee kinde,
Hadst thou thy house and
table largely spred,
A decent spouse to accom-
pany thy bed:
Hadst thou a thousand
yeeres these to imploy.
They would passe ouer, and
griefe cease thy ioy.

Against Hypocrisie.

BE the same in the sight of God that beholdes thy heart, that thou seemest in the eye of man that seeth thy face, for those for the most part that are infected with this sinne, are giuen ouer to a reprobate sence; for of all the sinners in the Scripture I neuer read of

of an Hypocrites repentance.

Against Drunkennesse, and Company keeping.

HAunt not Tauernes Brothels, Alehouses, but beware of the daunger and exqence thereof, the bane both of body and soule, and substance.

Bee no Company-keeper, Gamester or such like: for both are the wasters of the precious treasure of Time; besides, hee that is wholy possest of eyther, is not Maister of himselfe, or his owne substance, therefore be sparing of thy pre-

preſence, or thy expence, that way, euer accounting that well beſtowed that is ſpent in thine owne houſe, amongſt thy owne family; for beſides all other loſſes, the loſſe of time they ſpend which a wiſe man would redeeme at any rate, they draw on oathes and quarrels, ſurfetting and ſicknes, and for the moſt part end in bloud and death: and therefore as I ſayd, hee that is ouermuch affected to any of theſe, cannot rightly bee entituled to his owne goodneſſe, himſelfe, or any thing that hee poſſeſſeth.

And if by any accident of thine owne, or importunitie of others, thou

thou ſhalt bee ouertaken in this kinde, haue a more ſpeciall regard that it bee not with any notorious or detected perſon, by whom, though not otherwiſe, thy reputation and credite may bee called in queſtion in the opinion of the world; for by the company, bee it good or euill that thou keepeſt, ſuch ſhalt thou bee cenſured to be, for like ſeeketh to like; and in what company thou commeſt, euer haue a care it may bee bettered by thy preſence, then impeached anyway; for the more good thou knoweſt, teacheſt others, the more God will adminiſter vnto thee; which that it may keepe a

ſtreight

streight watch ouer thy words, thoughts, and deeds of thy tongue and heart, restrayning the liberty thereof in the first motion, so shall they neuer extend further then conuenient and honest.

Marke the fearefull end of notorious euill men to abhorre their wickednesse: marke the life of the Godly, that thou mayest imitate it, and their blessed peace. Obserue thy betters, respect the Wise, accompany the Honest, and loue the Religious.

Ad-

Aduiſes for thy company keeping.

KEepe thy foote from the dore of the harlot; thy hand from the Booke of the Lender, thy tongue from the ſlaunder of thy neighbor, thy ſociety from the drunkard and the glutton; *For pouerty ſhall bee their portion and the Sleeper ſhall bee cloathed with ragges.*

The daunger of an examplar ſinne.

BE fearefull to commit Sinne, eſpecially, any examplar Sin, to ſhew the way, as it were, to o-

thers

thers practise, least they perish vnrepentant therein, & it be one day layd to thy charge. Euery one shall haue enough to answere for himselfe, woe to him that shall be prest with the weight of his owne and others. Euery sinne as a Milstone able to presse him downe to the pitte of Hell.

Agvinst Suretiship.

BE not suretie, but for a tried friend, and a good occasion, and beware that thou set not thy affection on any thing that is vnlawfull; for there is no one vice that hauing wholy possest a man that is not accom-

accompanied with a whole traine of wickednesse at the heeles, able to eate vp and deuoure the very roote and substance of goodnesse it selfe.

Against selfe affectation.

TAke heede of ouerweening and vayne curiosity, and boast not thy selfe in the knowledge of thine owne vnderstanding; for it was the speech of the wisest of all mortall men, to say, that hee knew nothing; but that hee knew hee knew nothing: and therefore though thou studdy the best and highest things that are, retayne a humble thought, and low-

ly

ly opinion of thy selfe, and striue rather to bee high in others mens eyes then in thine owne opinion.

For the choyce of seruants.

CHoose thy seruants as Physitians doe their simples, not the fayrest to the view, but the most vertuall for vse, and as for their quality, so learne their quantity and true vse; let them bee such as will imploy more for Conscience then for feare, of such bee not ignorant of their vertue of their woorth, nor forgetfull to repay them, *For a discreet seruant deserueth to haue rule ouer a lewd sonne, and to diuide the inheritance*

ritance among the brethren.
Keepe not more then thou canſt well imploy; for an idle ſeruant is more daungerous then tenne that are buſied; and as the Prouerb truely ſayes:

Fruſtrat fit per plura quod poteſt per paucior.

It is vaine to doe that by many, which may be effected by few.

For houſhold prouiſion.

KEEpe a reaſonable meane in thy expences; and lay to buy thy houſhold prouiſion at the beſt, for hee that will not prouide his cloake before the raine, may by chance be wet to his coſt: and in-

ioy

ioy with thankefulnesse those blessings God hath lent thee for thy comfort; for what differeth extreame prodigalitie, by wasting of all to possesse nothing, from extreame miserableneſſe by hoording vp all to enioy nothing.

Of Knowledge.

STriue not to bee ignorant of that which may be knowne, for knowledge and learning is a light burthen, the weight whereof will neuer presse thy shoulders.

2 If thou be greedy and desirous of knowledge, thou shalt be sure to attaine to knowledge.

3 The

3 The beſt way for a man to retain in memory that which hee knoweth, is to exerciſe himſelfe continually to the often remẽbrance of it.

4 That (whereof thou art ignorant) learn of them that are skilfull: for it is as ſhamefull and foule a thing not to learne a good thing when thou heareſt it: as it is to reiect his friend in an honeſt guift when hee preſenteth it.

5 Lay hold of time whileſt thou haſt leaſure, and time to learne: and be diligent to giue eare vnto thoſe that are wiſe and learned: for by this meane thou ſhalt eaſily get vnderſtanding and knowledge of

of that which others haue inuented with great difficulty.

6 Preferre knowledge before wealth and riches: the one soone fadeth, the other abideth for euer. For amongst all the goods of this life, onely wisedome is immortall.

7 Be not slacke or negligent to goe into farre and forraine Countreyes, to learne of those that are famous for their skill and knowledge in any good thing or science: for it must needes bee a shame vnto thee, to see that Marchants will aduenture their liues to the daunger and hazard of the seas to enrich themselues: and that thou beeing

ing lusty, young and able, shouldst not trauell throgh out the World to better thy minde and vnderstanding.

Of the choyce of a Wife.

THough a man cannot choose himselfe, yet would he thinke he might choose his wife, which for all the sensible appearance is not directly in any ones owne power, for this action of a man, especially the choyse of his first wife, is one of the greatest consequence hee committeth in his whole life, and therefore God out of his secret purpose in this thing giues her from himselfe rather a

good or euill, as hee hath appoynted either a blessing or a curse to man in this life; therefore attempt not though with thy rypest naturall iudgement and circumspection, to vndergoe that charge without his direction and assistance implored, then after thy choyce thou mayest hope to bee so blest, as to say; *My lot is fallen in a pleasant ground.*

How to behaue thy selfe in marriage.

1 MArry in thy youth, for a woman out of her owne choyce, seldome plucks a man as a Rose full blowne.

2 In thy marriage, so
eke to marry thy body,
at thou mayst marry thy
inde.

3 That thou mayest be
loued and amiable.

4 Be chaste in thy mar-
ge, for otherwise how
nst thou expect that from
y wife being the weaker
ssell, that thou thy selfe
t not, beeing the stron-
er.

5 Make not thy friend
o familiar with thy wife.

6 Conceiue not an idle
alousie, being a fire soo-
er begun then easily put
ut; for it was euer held
etter to be resolued of the
l in that kinde, then to
aue it in suspition, for pa-
ence may bee a remedy

for a knowne euill, but no remedy can be implyed to an vnknowne disease.

7 Affect him not that would ill possesse thee.

8 She whose youth hath pleased thee, despise not her Age.

How to goe to Law and Physicke.

GOE to Law as thou wouldest to the Physitian, not but vpon vrgent occasion to preserue thy health, or thy estate, for the lesse thou takest the one, vnlesse vpon compulsion, (though some wantons vse it for their pleasure) the more shall bee thy health: and from the other, the lon-

ger

ger thou abstainest, the more thy peace, and from both, the more plenty: especially, vndertake neither in thy old age, if thou canst refuse; for the one, it soone ouerturnes thee, being crasie; and for the other, least thou neuer liue to see the end. They are as necessary in their true vse, as gainefull in their contrary, of which both, one thus Epigrammeth.

Wealth is a Lord, the chiefe
support of State.
And therefore Lawyers va-
lue it at the rate,
Health is a Iewell true,
which when we buy;
Physitians value it accor-
dingly.

Admonition to Iudges and Magistrates.

ART thou a Magistrate a Iudge one that art called to bee a distributer of Iustice, one whose office is *Reddere suum cuique*, then in iudgement striue to imitate him that there hath placed thee, who betwixt the King and the peasant, bee the cause all one, the sentence comes not diuers from his lips.

Euer haue patience to heare, and conclude not vpon the whole by precon iecture or circumstance til the whole bee deliuered for thou hast two eares that stand vnmoued, to the end that

that though thou quickely heare, thou be not quickly moued to cenſure.

So imploy of thoſe two windowes of that ſence, that as the plantiffe hath the one, ſo the defendant may haue the other, and neyther let the accuſer nor the accuſed, eyther by oratory gifts, or greatneſſe, ſo poſſeſſe the one, that the other be like the eare of the deafe, which after will not bee vnlocked, though the iniuryed cry out vnto it neuer ſo lowdly, neuer ſo truly.

And when there ſhall appeare on the one ſide, rankor, malice and reuenge ſhouldering into your Courts, with vnbrideled

will, & seconding meanes to waste and hauocke the poore and the oppressed, there support the wronged by adding fauour to the one, and discouragement to the other, by turning the sword into his bosome that iniuriously drew it foorth, to peruert the true vse, which is to defend, by taking it vp for reuenge.

And though in the triall of ciuill affaires between man and man, you looke not vpon the persons, but the cause, yet in criminall matters of tryals of life and death, euery sinne in mercy rather then in iudgement, where the least sparke of hope of amendment may ap-

appeare, and be loth to destroy the whole body, thou that canst not adde one cubite to his stature, or one haire vnto his head; knowing that he whose deputy thou art, is vprightly iust, but his mercy is aboue all his workes, and thou must one day be iudged thy self, when thou mayest say or thinke as he that composed this Epitaph.

Late I was Iudge, but now I must appeare,
For to bee iudged as I haue iudged heere.

Of the moderate vse of pleasure.

MAke not an occupation of any recreation for the longest vse of pleasure is but short, but the paines of pleasure abused are eternall, neither are they pleasures, being ouer-common, for as to surfet with honey, is but to disgest wormewood.

2 Take thy honest pleasure and recreation of any thing that is good: and whatsoeuer euill befalleth thee, endure and beare it quietly and contentedly.

Adui-

Aduiſeth for popularity.

BEware of aſpiring after popularitie, for hee ſores vp too high that riſeth thence to precipitate headlong, and though by due deſert thou arriue at the period thereof, yet beare thy ſelfe vprightly, leſt it be thy ruine, for though contempt bee baſe and vnſufferable, yet in that ſtation it may walke, as repayed with it owne ignominy, where ambitious greatneſſe often fals by the hands of enuy: And therefore I aduiſe neyther to affect nor neglect popularity.

AN
Addition of some short
Precepts and Sentences, *not impertinent to the former.*

BEe thou such a one in thy behauiour towards thy Parents, as thou wouldest that thy owne children (when thou hast any) should be towards thee.

2 Vse thy body to labour and exercise, not one to make it strong and able, but also healthfull & well dis-

disposed, the which thou mayest well doe, if thou vse to make an end of thy labour, whilest thou art able to continue and endure labour.

3 Be not immoderate in thy laughter, nor too audacious in thy speech: for the one is a signe of folly, and the other is an argument of pride and arrogancy.

4 That which is dishonest in the doing, do not thou thinke honest to bee spoken.

5 Accustome thy selfe to a countenance not too much addicted to sorrow or sadnesse: for that will bee

be imputed to a proud and lofty Spirit: but shew thy selfe imaginitiue and secret; for that is an office well beseeming a man of wisedom and prudence.

6 There is nothing more beseeming a man, then to bee neate, proper, modest, iust, and temperate: all which things are maruelliously fitte for yong men.

7 Thinke not in the doing of any ill deed, that thou canst conceale it; for albeit it neuer come to be known of others; yet thou shalt alwayes finde it in the remorse of thy owne conscience.

8 Feare

8 Feare God; honor thy Parents, reuerence thy friends, obey the lawes.

9 Embrace in all honest and good sort thy pleasure and delectation: for honest recreation is good, though the contrary thereof be most pernitious.

10 Shun the calumniations of men to the vtter most of thy power, yea though they bee false and vndeserued: for the most part of the world is ignorant of the truth of matters, and is guided by opinion, not by iudgement.

11 Whatsoeuer thou doest enterprise and vnder-

take

take; so doe as it were to come to the knowledge of all men: for albeit for a time thou mayest keepe it secret, yet in the end thou shalt bee sure to bee discouered.

12 It is a most sure and ready way for a man to get credit and estimation, not to commit those things which he shall reprehend in others that doe same.

13 Be thou in thy manners curteous, and full of humanity, and in thy speeches affable and friendly: The courteous person will salute those whom hee meeteth gladly: and the affable will discourse with them

them familiarly.

14 Make thy selfe pleasing and agreeable to euery man if it be possible; and acquaint thy self only with such as are good and vertuous, for in so doing thou shalt shunne the hatred of the one, and shalt bee sure to get the fauour of the other.

15 Frequent not the company of one and the same sort of men too often, nor vse not to discourse to long of one and the same matter, for there is nothing but it may bee tedious and wearisome.

16 Accustome thy selfe glad-

gladly and willingly to endure things with patience: to the entent thou mayeſt the better doe it, when thou ſhalt bee forced to ſufferance.

17 Abſtayne from all ſuch things wherein thou ſhalt haue little or no honeſty to be exerciſed; as to bee too greedy and couetous of gaine, to bee cholericke; voluptuous, or melancholy; which thou ſhalt eaſily doe, if thou eſteeme it gaine to get honour rather then riches, and if thou vſe choller againſt thoſe that offend thee, as thou wouldeſt that others ſhould vſe it towards thee, if thou ſhould offend them;

and

and as thou iudgest it not seemely to bee commaunded of thy seruants; so is it not fitte that thou shouldest be subiect to thy affections. And last of all, endure with patience and constancy, misfortunes and aduersities: and fixing thine eye and regard vpon the miseries of other men, consider that thou thy selfe also art a man.

18 Be more carefull to keepe thy word and promise, then the mony which is committed to thee in trust: for honest and good men ought so to gouerne themselues, that mē should haue more confidence on their honesty, then in their

their oath.

19 There is no leſſe reaſon for a man to bee diſtruſtfull of the wicked, then to giue credit to ſuch as are good and vertuous.

21 Reueale not thy ſecret to any perſon liuing, vnleſſe they, to whom thou ſhalt diſcloſe it, haue as great reaſon to conceale it in ſilence, as thou haſt to impart it vnto them.

21 When thou ſhalt be enioyned to take an oath, thou oughteſt for two reaſons to accept of it: eyther to purge and cleare thy ſelfe of ſome villanous action

tion, that may bee obiected vnto thee, or to preserue and saue thy friends from danger.

22 Sweare not in any case for lucre or desire of mony, although thou haue iust occasion to take an oath: for in so doing, thou shalt bee esteemed of some little better then a periured person: and of others thou shalt bee held a man wretchedly couetous.

23 Let the furniture and ornaments of thy person be fit and sutable for thine honour, but not too curious; for the one is seemely and befitting a man of great estate and magnificence; the

the other appertayneth to perſons effeminate, and ſuch as delight in ſuperfluitie.

24 Eſteeme not of thoſe, who haue care of nothing elſe then to heape vp riches, not being able to vſe them: they are like to thoſe men that haue goodly horſes, and know not how to ride them.

25 Spare not to get riches; yet ſo, as thou doe not onely ſeeke to haue the poſſeſſion of them, but that thou labor alſo to haue the true vſe of them: for the true fruition of riches yeeldeth pleaſure vnto them that know how to take it:

and

and the possession of them serueth vnto those that can rightly vse them.

26 Esteeme of goods for two reasons, the one that thou mayst by their meanes free thy self from an inconuenience: the other, that thou mayest be able to succour and helpe any honest man thy friend in time of his necessity.

27 Care not to attaine to that fashion and kind of life, which being excessiue and superfluous, is vsed by other men: but regard the meane and moderate estate.

28 Grieue not, nor trou-

ble

ble thy selfe at thy estate and condition present; but labour to amend and better it.

29 Neuer reproach any man with his misery and calamitie: forasmuch as the like fortune is common to all in generall, and there is no man that knoweth what will befall him.

30 Succour and relieue the good in their time of need: for this is a great treasure to do good vnto those that are vertuous, and to bind them vnto thee by thy benefits.

31 Hee that doth good vnto the wicked, is like vnto

to him that giueth meate vnto anothers mans dogs: for they barke aswell at him as at others whom they meet: and euen so doe the wicked men vse to wrong and iniury those that releeue them; as other that doe trouble and hurt them.

32 Abhorre Flatterers no lesse then common cosoners; for both of them doe exceedingly deceiue such as haue any trust or confidence in them.

33 If thy friends do not abandon and forsake thee in euill matters, much more reason will they haue to ayde thee in all good actions

34 Let thy carriage and behauiour be familiar, and not too graue and austere, towards those that conuerse with thee. For seruants can hardly beare the haughtinesse and pride of their Maisters: and all sorts of people doe gladly fashion and frame themselues, to conuerse with those that are priuate & familiar with them. The way to bee accounted companiable is; not to bee quarrelsome, troublesome, nor contentious: and moreouer, that thou doe not too rudely crosse thy friend in his choller (although hee haue growne into it vpon a wrong occasion) but rather yeeld and giue way vn-

to

to him during his anger: & when it is ouerpast, reprehend him friendly.

35 Affect not nor accustome thy selfe to grauitie in trifling matters; nor trifle not in matters of grauitie and importance: for whatsoeuer is done out of season, is troublesome and tedious.

36 Bee not vnpleasing in doing of a pleasure to any man; as wee see many vse to doe, who know not how to doe a pleasure to their friends with a good and gracious countenance.

37 It is very troublesome

some thing to bee giuen to bee quarrellous; and for any man to study and beat his brains how to reprooue another, doth but incense and irritate men.

38 Gouerne thy selfe with moderation and modesty in thy drinke; but if it happen that thou fall into company, arise, and depart rather, then be ouercome with drinking: for when the Spirit is possessed with wine, it is like vnto a Charriot or Coach-horses, who hauing ouerthrowne their Coachman doe runne here and there without all order, hauing none to guide and direct them: so is the soule of a man

man very much offended, when the vnderstanding is distempered and troubled.

39 Propound vnto thy selfe things immortall, as a man of courage and magnanimitie; and vpon morrall things, so set thy affections, as thou doest vse thy goods which thou hast, with moderation and modesty.

40 Knowledge ought to bee preferred before ignorance for many reasons, and especially for that in all other things which are odious; yet there is some profite to bee found: but ignorance onely is euer

noysome and hurtfull to the ignorant, and doth make them beare the paine of those offences which they commit, euen in speaking ill of others. When thou wouldest winne the friendship and loue of any one, speake well of him vnto them, who may make report thereof vnto him.

41 The beginning of friendshippe is praise and commendation, and the originall of enmitie and hatred, is detraction and contempt.

42 When thou wilt consult vpon any case, take example by that which is past, vpon that which is to come:

eome: for it is eaſie to vnderſtand that which is obſcure and vncertaine, by that which hath beene formerly manifeſt and certaine.

43 Bee not too haſtie in thy deliberations: but when thou haſt reſolued vpon any enterpriſe, put it ſpeedily in execution.

44 Thinke that the greateſt bleſſing that can befall thee from God, is to enioy true felicity: and that the greateſt good that can light vpon thee by thine owne induſtrie, is good counſell.

45 When thou doubteſt with hardineſſe to vnder-

take any matter, communicate the ſame with thy friends, and conferre with them vppon it, making ſhew, as if it were ſome other mans caſe: in ſo doing thou ſhalt know their opinion without diſcouering thy owne ſecrets.

46 When thou wilt deliberate of any matter of importance with another; conſider firſt how he hath carryed himſelfe in the like affayres of his owne, for it is very vnlikely that hee which hath ill managed his owne proper buſineſſe, can well and prouidently diſpatch the affayres of another.

47 There is nothing that

that doth more incite a man to bethinke himselfe for the good ordering of his affayres, then to regard the losses and dammage which hee hath formerly receiued by his owne indiscretion: for it is commonly seene, that we are more carefull of our health when we call to memory the extreame dolors which wee haue suffered in time of our sickenesse.

48 Follow the manners and conditions of Princes; and accommodate thy selfe to their manner of liuing: for in so doing thou shalt bring them to thinke that their doings are to thy liking, whereof it will en-

ſue, and thou ſhalt both purchaſe more authority and eſtimation amongſt the people; and thou ſhalt bee the better aſſured, to ſtand in the good grace and fauour of thy Prince.

49 Bee obedient to the Edictes and Ordinances made by Princes; with this opinion notwithſtanding, that there is no Law which hath ſo much ſtrength and efficacie as their liues: for as it is very requiſite for thoſe that are gouerned by a popular eſtate, to honour the people; ſo it behoueth him that liueth vnder a Monarchy to admire and reuerence his Prince.

50 When

50 Whenſoeuer thou ſhalt bee aduanced to any dignity, in any caſe vſe not the ayde and aſſiſtance of ſuch as are wicked, in any charge, or affayres of conſequence whatſoeuer; becauſe the blame of all the miſchiefe and wickednesſe by them committed, ſhall bee imputed continually vnto thee.

51 Whenſoeuer thou leaueſt any place of publike charge, doe it rather with a good credit and reputation, then with the requeſt of great wealth and riches: for the prayſe and commendation of the people ought to bee preferred farre before riches.

52 Take heed that thou giue no ayde nor assistance to any wicked action, nor that thou countenance the same with thy company for the faults of those who thou fauourest, will be imputed vnto thee as thine owne.

53 So carry thy selfe in thy behauiour, as thou mayst bee alwayes sure to haue the aduantage & preheminence aboue others: yet so neuertheles, as thou euer embrace equity, to the entent that men may thinke thee to loue, and embrace iustice, not for want of power to doe wrong, but of pure loue to honesty and modesty.

54 It

54 It is farre better to be poore and honest then to be rich and wicked. For certainely iustice is better then riches: because the latter is onely profitable to men liuing: but the former maketh a man to bee honoured, euen after his decease Besides, adde hereunto, that riches are oftentimes distributed and bestowed vpon wicked and lewde persons, who cannot in any sort notwithstanding participate of vertue and iustice.

55 Bee not a follower of those that seeke to enrich themselues by vnlawfull and vniust gaine; but of those rather, who can be

be content to sustaine losse so they may bee reputed honest and good men, for admit that iust men haue no other aduantage or preheminence aboue the wicked: yet herein at least doe they surmount them, in that they haue good and vertuous hopes.

56 Haue a care to embrace all that which concerneth the life of man: but principally, and aboue all, exercise prudence: for it is not a thing of small reckoning, for a man to haue a body endowed and beautified with a minde of good vnderstanding.

57 Accustome thy body

dy to labour and trauell, and thy minde to knowledge and learning: to the entent that by the meane and helpe of the one, thou mayest bee able to execute that which shall seem good vnto thee, and by the ayde of the other, thou mayest foresee that which shall bee for by profite and commodity.

58 Bethinke thy selfe well of that which thou art to speake: for oftentimes the tongue runneth before the thought.

59 Esteeme not any thing in this world to bee stable and certaine; for so shalt thou not reioyce ouer

uermuch in thy prosperity, or waxe ouer sad or dismayed with aduersity.

60 There bee two occasions, wherein thou mayest freely and boldly speake thy minde: the first is, in things which thou knowest perfectly and assuredly: the other is, in matters that doe necessarily concerne thee: in both which, it is more expedient for thee to speake liberally, then to bee silent or say little. As concerning all other matters, it is farre better to be silent, then to talke of them.

61 Bee close and secret to thy vttermost in any

ny thing that concerneth thee: for it is ſmall wiſedome, and to little purpoſe; to keepe thy wealth ſtreight locked vp within thy houſe, and to haue thy minde layde open to the World.

62 It behoueth any man of diſcretion to feare reproach more then any danger whatſoeuer.

63 Death is fearefull and terrible to faynt-hearted and wicked perſons, but the good and vertuous ought not to feare any thing but diſhonour and ignominie.

64 It is good for a man to

to liue in the greateſt aſſurance that he can poſſibly; howbeit, if he be conſtrayned to hazard and aduenture himſelfe, it is more fit that he contend and ſtriue with it honeſtly, then to ſhunne and flye from it ſhamefully, conſidering that wee are all deſtyned to dye: but nature hath onely ordayned and framed them that are vertuous to dye valiantly and courageiouſly.

EVE-

EVENING Considerations, or Precepts *tending to the more* Pious education and building vp of youth in vertue and godlines.

CONSID. I.

CONsider how our bodyes euery foote-step that they make march towards Death, vntill at last they fall into the graue. That

that whether wee eate, or drinke, or walke, or sleepe, our life passeth like an Eagle through the ayre, like a ship through the Sea, and that euery day brings vs neerer to the hauen then we were in the morning.

CONSID. II.

Consider the pretiousnesse of time that cannot be recalled, wherein wee may lament the good omitted, and the euill committed, if wee haue not seasonably made vse thereof in the time, euer accounting the day lost wherin we haue not beene worth it in some good vse or other.

CON.

CONSID. III.

Call to mind thy whole actions and accidents of that day, and draw some good vse to thy selfe of all that thou hast obserued, or hath befallen thee that day so shall no day passe without his fruite.

CONSID. IIII.

Consider what crosses or misery hath befallen others that thou hast heard, and bee thankfull to God that thou hast escaped them, and art safely arriued to this thy meditation and comfort, and thus beeing thankefull to God for all thy

thy preseruations God will be pleased the longer to continue thy prosperitie.

CONSID. V.

Call to minde that as euery day brings thee one day neerer to thy ende, so it addes more sinnes against the day of thy account, and therefore suffer not thy head nor thy Temples to take any rest, vntill thou hast particularly remembred thy sinnes of that day, and sorrowfully confest them vnto God, humbly supplicating forgiuenes for thy offences, and thus iudgeing and condemning thy selfe thou

thou ſhalt not bee condemned.

CONSID. VI.

Remember that the bed hath beene the graue to many a one, that hath ſtript himſelfe as to his coffin; when hee little thought but the morning ſhould haue called him vp with her comfortable rayes, therfore knowing this lay thee downe to reſt in the Lord, by commending thy ſelfe into his hands, and before thou haſt ſo done, preſume not to deliuer thy ſelfe to that image of Death: which is thy ſleepe.

CON-

CONS. VII.

Consider at thy vnclothing thee, that others shortly must doe that for thee, that thou doest now for thy selfe; that Death, that impartiall Iusticer hath his warrant signed to strip all mankinde, not onely of their figge leaues that couer their carkasses, but of all that is else deare in the world vnto them; remember Death saith the wise man, and thou shalt seldome doe amisse, seldome mis-spend that prodigally which thou accountest thy owne, but is not; for if it were thine owne, why shouldest thou giue account

count for it. Thus laying these things to thy consideration, it will conduct thee by a right line of a good life to a happy Death.

CONS. VIII.

At thy laying downe thinke now, that the bed hath often beene resembled to the graue, and the greatest difference is that the one is aboue the earth and the other vnderneath it, the sleepe of the one for a short time, but the other for a longer, that the one thou art going into, and the other may not bee farre of thee, and thus morning and euening goe foorth

foorth and returue. Euer thinking with S. *Hierome*, that whether thou eate or drinke, or whatsoeuer thou doest, thou hearest the shrill voyce of that trumpet sounding in thine eares, that shakes the earth, and the sea compelling them and all other creatures to bring foorth their dead to iudgement: and thus carefully laying open euery morning thy soule to God. In the same diuine method conclude it in the euening according as that diuine Poet, thus traced out the way as followeth.

Begin thy dayes worke when the day begins.
First, blessing Gods thrice blessed

blessed name deuout.
And then at Euening when
thy labour ends.
Prayse him againe, so bring
the day about.

Hereafter follow certaine *Prayers and thanksgiuings* fitted to these parties occasions and purposes.

Morning Prayer.

O Eternall God, and most mercifull Father in our Lord Iesus Christ, I render vnto thee all possible thankes that I am able for that thou hast preserued mee this night from all danger.

tinue thy mercy vnto mee this day, giue good successe vnto my labours, for I know it is in vain to attempt that which thou wilt not further. Keepe me O Lord that I fall not into any sin this day through infirmity, example, or prouocation, that through thy goodnes I may happily accomplish this day and all the dayes of my life, which few or many to thee are numbred, as the hayres of my head, that so liuing in thy feare, at last I may die in thy fauour, rise againe by thy power, and raigne with thee in thy glory, *Amen.*

Euc-

Euening Prayer.

O Mercifull Lord God, heauenly father, whether I ſleepe or wake, liue or dye, I am alwayes in thy hands; wherefore as thy goodneſſe hath vpheld mee this day, that I am ſafe returned to my reſt, when thou haſt not dealt ſo with euery one: wherefore I humbly and heartily beſeech thee to continue thy care and loue ouer me this night and euermore. Make mee O Lord, in this Image of my graue, to bee mindfull of mine end, and to prepare my ſelfe thereafter, not being ſure, but in thy mercy

to behold the Morning light; make mee mindfull O Lord, and penitent for my omission of good, and commission of euill, that I haue neglected or effected this day, that at the end of euery day, thus taking notice and crossing the account of my sinnes; I may so iudge and condemne my selfe, that finally by thee I bee not condemned. Graunt this, and whatsoeuer else thou wilt for my good for thy mercy sake. *Amen.*

In

IN THY BED, and at the approach of sleepe, pray thus *with Dauid.*

I Will lay me downe and sleepe in peace in thy mercy, for thou Lord onely makest me dwell in safetie.

Or thus.

Thy grace, O Lord Iesus Christ, thy loue, O heauenly Father, thy comfort and consolation O

holy and bleſſed Spirit, bee with me and dwell in my heart this night and euermore.

Another ſhort Soliloquy or morning prayer to bee ſayde when *thou firſt awakeſt.*

AS the Hart brayeth after the Waterbrookes, ſo longeth my ſoule after thee O God, Thou art the onely one O Lord, that I deſire to poſſeſſe, and without thee deſire I nothing: bleſſe me

me then O God and shew me the light of thy countenance, thou art hee that tooke mee out of my mothers wombe, that hast preserued mee to this morning; vnto thee the light of this light, the day spring from on high, doe I render my selfe, my whole protection, care and gouernement, for this time foorth and for euermore.

A Prayer for Content.

LEade me not O Lord into temptation, neither through pouerty nor riches, giue me in fulnes abstinence, lest while the spirit bee weake, the flesh bee strong, and I fall

into temtation, and in emptinesse giue mee patience and content, that it may be my vertue to walke in the meane to my comfort and saluation.

Saint AVSTINES *Prayer.*

Miserere mei Domine indigna facientis, & digna patientis.

BE mercifull vnto mee O GOD, doing vnworthily vnto thee, and yet receiuing that from thee, that more worthy then I are denyed at thy handes; O Lord continue this mercy, and let not my idlenesse weary thy goodnesse

neſſe, for thy tender patient mercies ſake.

Saint BERNARDS *Prayer.*

DVlciſsime Ieſu Chriſte ſit vltimum verbum tuum in Cruce, vltimum verbum meum in hac luce, & cum amplius fari non poſſum, exaudi finale Cordis deſiderium.

Engliſh.

Sweete Ieſus, let the laſt words of thine vppon the Croſſe; bee the laſt of mine vpon my death bed; and when I can ſpeake no more Lord heare the laſt deſire of my heart.

A farther inlargement *of the penne upon the prayer of the heart, taken from the occasion of this word Heart, to correct their ignorance that thinkes Prayer to consist in the multiloquie of the tongue, though without consent of the Heart.*

Saint Austen.

IT is the heart that prayeth, the heart that singeth, or both song and prayer is in vaine.

Saint

Saint Bernard.

2 He that heares without eares can interprete our Prayers without our tongues; so a man may pray, and neuer open his lips.

Saint Hierome.

3 In the eares of God a vehement desire is a strong cry, a remisse and careless intention; a silent and still voyce.

The which may likewise by these verses bee illustrated further.

Non

Non vox ſed votum, non muſica cordula, ſed Cor.
Non clamans, ſed amans Pſallit in aure Dei.

Engliſh.

Not voyce but vow, not lippe nor tongue, but heart.
Not ſound but ſoule that God takes in good part.

Thankſ-

Thankſgiuing before meate.

MOſt gracious God & mercifull Father, wee beſeech thee ſanctifie theſe creatures to our vſe, make them healthfull for our nouriſhment and bodyes, and vs thankfull for all thy bleſſings & benefit through Ieſus Chriſt our onely Sauiour, *Amen.*

Ano-

Another before meate.

O Eternall God & most mercifull Father, in whom we liue, moue and haue our being, wee beseech thee bleſſe vnto thy ſeruants theſe Creatures, that in the ſtrength thereof we may liue to the ſetting foorth of thy prayſe and glory; through Ieſus Chriſt our Lord, *Amen.*

Bleſſe likewiſe we beſeech thee, our King, Church, Commons, and giue vs the peace both of body and conſcience for thy deare mercy, *Amen.*

A Prayer or Thankesgiuing after meate.

GRaunt vs, most mercifull Father, after the example of thy blessed sonne our Sauiour, and his Apostles, to bee thankefull vnto thee for all thy blessings; and euer to depend vpon that prouidence without distrust, that hath at all times euer since wee were borne, as this present time bountifully fed vs, sustained and preserued vs, for the which bee rendered prayse and thankesgiuing, both now and euermore, *Amen.*

Another

Another after meate.

FOr this thy bountifull goodnes in feeding vs at this time, we heartily thanke thee O moſt mercifull Father, deſiring thee ſo to feede our ſoules likewiſe with that meate which periſheth not, but abideth into euerlaſting life, that wee beeing fedde both in body and Soule at thy mercifull hand, may doe that alway which is pleaſing in thy ſight, through Ieſus Chriſt, *Amen.*

Ano-

Another before Meate.

ALL good we haue we know that thou doeſt ſend,
All good wee doe, is thee but to offend:
Therefore it is thy mercy we adore,
Which feedes vs now and cloathes vs euermore,
The which wee bleſſe, and prayſe in thy good name.
Praying thee as GOD, bee ſtill our GOD the ſame. *Amen.*

Ano-

Another after Meate.

FOR Foode, for rayment, all that wee possesse,
The which thou dayly to our vse dost giue,
Thy blessed name for euermore we blesse:
Both now and euer all the dayes we liue,
Preserue in peace, in health our rich, our poore.
Both at this time, and all times euermore.
Amen

Short

Short Mementoes, or Considerations for the Memory.

CONSID. I.

WHat thou wast,
What thou art,
What thou shalt be.

CONSID. II.

What God hath done for thee.
What hee doth.
What he will doe.

And in these Consid.

What

What he requireth of thee,
What thou doest.
What thou shouldest doe.

Further.

CONS. III.

The good thou hast omitted.
The euill thou hast committed,
Thy punishment deserued,

How long hee hath deferred,
How iustly hee will punish,
How surely he will come.

The shortnesse of thy life.
The surenesse of thy death.

The

The strictnes of thy iudgement.

CONS. IIII.

That as Death leaues thee, iudgement finds thee, iustice rewards thee.

The shortnesse of pleasure that sels thee.

The length of Paine that must afflict thee.

The griefe of Paine more then the ioy of pleasure, when it possesseth thee.

Further.

CONSID.

Thy misery.

1 In thy life.
2 In thy death.
3 After death.

1 In thy life, the miseries that accompany thy body.
And the miserics which deforme thy soule.

2 In thy death, the miseries which shall oppresse thy body and soule.

3 After death the miseries which ouerwhelme the cursed body and soule together in hell.

How

How DAVIDS A-*rithmeticke casts vppe Mans Life from seuentie yeares to Span.*

THreescore and tenne
the Age and Life of
Man.
In holy DAVIDS eyes
seemed but a Span:
For halfe that time wee
waste any in sleepe,
So onely thirty fiue for vse
we keepe.
In sorrow thē which wasts
and suckes veines drie.
Wee count wee doe not
liue

liue, but rather die.
In youth and age our childhoodes both doth kisse.
Therefore no part of Life we reckon this.
So sleep deducted, youth, and age. and sorrow.
Onely a Spanne is all the life we borrow.

Certaine Maximes, or Sentences, whereupon some instruction may be grounded.

1 SYmpathy of Manners maketh coniunction of mindes.

2 As the best Wine maketh

eth the sharpest vineger, o the deepest loue turneth o the deadliest hate.

3 Loue grounded vppon ust dissolueth vpon euery ight occasion.

4 That which comes in moment, endes in a mi-nute.

5 Hee that shewes more kindnesse then hee was wont; either hath already or shortly intendes to de-ceiue thee.

6 Hee that is ouer-easie to beleeue, is commonly ouer-rash to condemne.

7 It is lesse hard to note

offences in a great man, th
easie to amend them.

8 Hee that feares no
God, feares euery thing.

9 Better to bee buryed
quicke by ones enemies a
liue, then bee belyed by
friend being dead.

13 Vnkindnesse, when
wee expect loue, is worse
then blowes where we
looke for hate; for rather a
Blister with a nettle, then
pricke with a rose.

11 Affection is to bee
measured rather by faith
then by fancy.

12 Hee that hath most
plea-

pleasure, hath not all, and hee that hath least hath some.

13 Hee that mindes, least good, euer affectes most harme.

14 Ambition is the seate of Enuie, and Pouerty, the footestoole of contempt.

An exhortation to a *more speedy Resolution*, and earnest Repentance vpon the due weight, and consideration of the vanities of all earthly pleasures, layd downe in the precedent Rules, which the more deepely to imprint, are thus more especially applyed.

NOw my desire is as heeretofore I haue traced

traced you out certaine Rules for your duety and carriage to God and man, that you walke in them as being not onely knowers, but practisers also, which that thou better mayest.

1 Often meditate who thou art, why thou wert borne, and to what end placed in thy station in this world.

2 What you owe to God, what to your Countrey, what to your friends, indeauouring therunto thy vtmost abilitie for to discharge thy obligement therein, otherwise though you haue the Theoricke,

you want the practique, the one being but the barke and the other the tree.

Know what is man in generall, his *vse, being, excellencie*, and *end*: How his *creation*, though it bee the wise Composure of the most excellent workeman that euer gaue forme or fashion; yet was it of the most contemptible and abiect matter that the whole earth could affoord. How hee beares a long a lumpe thereof, hither and thither transported like a shippe, by that excellent Pylote the soule that sits within: How though when it displayeth the most excellent flagges of pride and vanity, and the wind

winde of proſperitie hales it along, yet then is it in danger to bee daſht againſt Rockes, or incountred by Pilotes, and howſoeuer though it eſcape the Seas, yet may it ruine in the Hauen: And this may teach thee to remember thy Creator, in the dayes of thy youth, for that is the maine ſcope of mans creation, all other things are but acceſſaries vnto it.

Know what is fit to giue, to take, to pray for, and be conſtant in thy Religion, euen vnto death, and know that it is not the corporall, but the Eternall that thou art to feare; for as a father ſaith, this Death

which the world ſo trembles at, is but a ſeparation of the ſoule from the body, but that Death which is terrible indeed, and men feare not is the ſeparation of the ſoule from God, and often when men ſeeke to auoyde the one, they fall into the other, then too late to bee repented of though the eyes doe diſtill like fountaines, and the teeth clatter like to armed men. For though the firſt death ſeuer the ſoule from the body, when it would willingly ſtay. The ſecond Death will keepe the ſoule in the body, when it would willingly be ſeparate, to the end her torment might alſo ceaſe, but

but it is appoynted for a time and times, and no time euen when time ſhall bee no more, then ſhall it continue. And for thy conſtancy in Religion (becauſe examples mooue more then precepts) take O this vnto thee from the Prince of Conde, who commaunded by *Charles* 9. King of France to take his choyſe, whether hee would goe to Maſſe, to Death, or to perpetuall impriſonment. Anſwered to the firſt he would neuer goe, for either of the other he was ready to vndergoe at the Kings pleaſure. A worthy reſolution and patterne of imitation for thy ſelfe, and euery good

Christian: for whatsoeuer is done for the seruice and glory of God, shall bee crowned with succeeding reward, when as whatsoeuer is wasted in the follies and vanities of this life, they either early take their leaue of vs, or wee of them, but the good wee atchieue, and the sufferance wee vndergoe in the strength and tryall of our constancy and vertue therein, remaineth to our eternall comfort.

To which purpose this Epitaph of another godly and religious Gentleman, that hath long agoe experienced the truth heereof in his soule may bee pertinent.

As

AS you are
ſo was I,
As I did
ſo ſhall you die.
What I gaue
that I haue.
What I ſpent
not lament.
Thus I end
all my coſt.
That I left,
that I loſt.

All pleasures that are sensuall, and haue not reference to the maine end of mans creation, which is the seruice of God, are vain and of no importance but meere foolery.

And therefore oppresse thou not the pouerty of man by thy power, for if he shall burn in hell that giues not his owne, where shall he burne that takes anothers *Si sterilitas in ignem mittitur rapina quid merebitur*, if barrennesse in good shall bee condemned, what shall bee come of fruitfulnesse in euill. And therefore sayth death, the reward of sinne, mounted vpon a heape of sculle.

As the Triumphes of his victories.

To the couetous man,
To the voluptuous.
To the Ambitious
Courtier.
To the proud Lady.
To the young deferring
youth.
Fill thy bagges neere ſo
full.
Take thy pleaſure neere ſo
long.
Build thy houſe like thy
thoughts

Thoughts, neare so high
paint neuer so thicke.
Deferre neuer so long, to
this fauor all must come.

To which purpose not vnfitly this Epitaph of the rich man, with easie application, might befit the sepulcher of all mankind.

Build

Build thy houſe neere ſo high,
All delight in pleaſure take.
In the Duſt thou muſt lie.
Till the trumpet thee a-
wake.
Therefore all is loſt and
ſpended,
That to Vertue is not
intended.

A

A Heauenly Meditation *for earthly men, on the betraying of our Lord and Sauiour Iesus Christ.*

O Sweet Sauiour, how wast thou tormented for these sinnes of ours, and the like? Come then my friendes, let vs weepe together and mourne; let teares runne downe our cheekes, and among all our louers, let

let there bee none to comfort vs; let our streets lament; let no man feast; let all our gates bee desolate, let our Priests sigh, let Virgines bee discomfited, and let vs all bee in heauinesse; for wee haue sinned, our sinnes are great and for them is the Sonne of GOD crucified: *Iudas* sold him, kist him, and betrayed him: he solde him for thirty peeces. O vilde Traytor, and wretched Creature to sell thy Creator, the Lord of Life at so base a rate: he setteth not thee at so small a price, for so much as hee buyeth thee with his owne precious blood: Oh what a great price and estimation was that

that of man, and how base an estimation and price was this of God. God was solde for thirty pence, and man was bought with the deerest bloud of God himselfe: and when this *Iudas* betrayed him, and deliuered him into the hands of Iewes: see how each one giueth him buffets, and strokes: see how they spit vpon that diuine face with their diuellish mouthes; see how they hud-winkt his eyes, and strucke him on the face, scoffing and iesting at him, saying, areede who hath smitten thee. O my soule, great were the mockes and tauntes hee suffered for thee? how patiently did hee beare the spit-

pittings of thoſe infernall mouthes, that had himſelfe not long before with the ſpittle of his owne mouth reſtored a blinde man to his perfect ſight: how ſuffered hee their whippings, whoſe ſeruants were wont in his name with mighty power to whippe the very Diuels? how was hee crowned with thornes, that crowned his Martyrs with euerlaſting garlands? how was hee ſmitten on the face with palms of mens hands that giueth the palm of Victory vnto ſuch as bee Conquerours? How was hee robbed of his earthly garments which cloathed his Saints with garments of immortality?

How

How was he profferd most bitter gall that giueth vs the bread of life? How was hee offered vineger to drinke, that giueth vs the cup of saluation. Consider moreouer at what time the Sauiour of the world was nayled to the Crosse, how both the heauens and the earth were troubled, the starres were obscured, the elements disturbed, how the earth quaked; how the light was darkened, when the Sunne turned away his eyes, and would not suffer his beams to shine vpon the earth, lest happily it might see such a great cruelty.

A moſt Heauenly Meditation on Chriſt, who is the way the trueth, and the Life.

O Sweete Chriſt thou Redeemer of mankinde, O thou who art the way, the trueth, and the life, the way in doctrine, precept and example, the truth in promiſes; for thou Lord haſt performed thy promiſe made to a thouſand Generations, and thou art the Life in Reward: I pray thee by

by this thine vnspeakeable charity wherewith thou vouchsafest to imploy thy selfe wholly for our saluation; suffer mee neuer to wander from thee who art the way, neither euer to distrust in thy promises, who art the trueth, and performest whatsoeuer thou doest promise, neither to relye on any other thing, because thou art eternall Life, then which there is nothing more to be desired, neither in heauen nor in earth: Grant this I beseech thee, O thou Sonne of God, to whom be prayse and glory for euer and euer, *Amen.*

A Meditation of Christes death, our sinnes being the cause thereof.

O Wretched man, if thou bee not moued to take compassion on our sweete Sauiour seeing him in this dolefull case for thy sake, if now when he sheds droppes of bloud throughout all his body, thou canst not shed any teares from thy eyes, thinke verily with thy selfe that thou hast a very hard and stony heart; and if

by this thine vnspeakeable charity wherewith thou vouchsafest to imploy thy selfe wholly for our saluation; suffer mee neuer to wander from thee who art the way, neither euer to distrust in thy promises, who art the trueth, and performest whatsoeuer thou doest promise, neither to relye on any other thing, because thou art eternall Life, then which there is nothing more to be desired, neither in heauen nor in earth: Grant this I beseech thee, O thou Sonne of God, to whom be prayse and glory for euer and euer, *Amen.*

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if thou canst not weepe for loue towards him, yet at the least weepe for the multitude of thy sinnes; for so much as they were the very cause of this his agony nnd griefe. Now the Tormentors doe not whip him, neither doe the Soldiers crowne him with thornes, that doe cause the bloud to gush out of his body, but it is thy verie sinnes and offences, those are the thornes that doe pricke him, they are the Speare that doe thrust him into the side, they are the Tormentors that do afflict him, they are the heauie burthen that doe cause him to sweate this so strange and wonderfull a bloudy

loudy sweate. Oh my sweete Sauiour and Redeemer, Oh thou Lambe of God that takest away the sinnes of the World; how dearely hast thou bought my saluation.

H THE

THE CONclusion.

AND now to conclude if thou finde that most of these precepts are not fitte and agreeable to thy age, maruell not hereat; for I my selfe doe thinke no lesse, notwithstanding, I thought it not amisse by one and the same meane both to giue thee counsell for the time present, and to leaue thee also precepts for the time to come wherein thou mayest with more facility

cility know what is moſt fit and conuenient to bee vſed: for thou ſhalt very hardly finde any man that will counſell thee friendly and faithfully; and therefore I was not willing to omit any thing, which I thought would bee for thy profit: to the entent thou ſhouldeſt not bee driuen to borrow ought of others; but here to find of freecoſt whatſoeuer ſhal be fit to ſerue thy turn. And I ſhall holde my ſelfe alſo much bounden to thanke God, when I ſhall ſee that I am not deceiued of that good opinion which I haue conceiued of you. For euen as it is a common thing with men to delight themſelues in doing

which are pleasant, rather then such as are wholesome: so doe they more willingly conuerse with such as are of corrupt behauiour, and like vnto themselues, then with those that seeke to correct and amend them of their ill dispositions.

Neuertheleſſe, I thinke that thou wilt bee of a contrary opinion, if thou doe but take a coniecture of the labour and trouble which thou shalt endure by addicting thy selfe to the study of other disciplines. For it is very likely that hee which commandeth himself to do good and vertuous actes, will willingly giue eare to others, who exhort him vnto vertue.

Now

Now there is no better meane to incite and prouoke thee to enterprise laudable deedes and actions, then to consider how the true pleasure and contentment reaped by them, doth still continue and abide with vs, and on the contrary, how idlenesse and deliciousnes doth soone grow wearisome and tedious. Adde therewithall, that voluptuous pleasures are alwayes accompanyed with troubles and molestations: but to trauell for vertue, & to liue soberly, brings with it true pleasure, and such as is alwayes durable.

I deny not but that in the beginning voluptuousnesse may yeeld vnto a man

some pleasure and delectation, howbeit sorrow and griefe doth soone ouertake it: but in vertue after great labours and trauels cometh true rest, contentment and perfect pleasure.

Now certaine it is that in all our affairs we haue more regard to the issue and end thereof, then to the beginning: and we doe in a manner estimate all our actions by their euents. Moreouer, it is to be considered, how the wicked are neuer at a stay of their wicked actions, but doe continue in that fashion and manner of life, which they haue taken at the beginning: and the vertuous doe hold it in no sort lawfull to leaue vertue, vnlesse

leſſe they will wholly yeeld themſelues to be a ſcorne & reproofe to the whole world: for this is to be noted, that men doe not ſo much hate them that are notoriouſly vicious, as thoſe which boaſt themſelues to be good & vertuous, when indeede they are nothing different from the common and worſt ſort.

Now if wee doe blame liers for their leaſings; much more reaſon haue we to reproue them, which in the whole courſe of their liues are depraued and corrupted: who do not only therein offer wrong vnto themſelues; but doe (as it were) betray that good fortune which is put into their

hands, euen riches, honour abundance of friends: and yet neuertheless doe make themselues vnworthy of their present felicity.

Furthermore, if man which is mortall, would but seeke to obserue and regard the will of the immortall Gods: I suppose he should easily and euidently know and vnderstand it: because euen in those that were most neere and deare vnto them, they haue testified & made knowne what difference they make betweene the vertuous and vicious. For *Iupiter* hauing ingendred both *Hercules* and *Tantalus*, is sayde to haue made the one immortall for his vertue, and to haue condemned

demned the other to grie-
uous punishment and tor-
ments for his lewd life and
wickednesse.

In imitation therfore of
these examples, it is fit and
conuenient for men to loue
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tue; and not onely to relye
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ting on all sorts of flowers,
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Furthermore, if man which is mortall, would but ſeeke to obſerue and regard the will of the immortall Gods: I ſuppoſe he ſhould eaſily and euidently know and vnderſtand it: becauſe euen in thoſe that were moſt neere and deare vnto them, they haue teſtified & made knowne what difference they make betweene the vertuous and vicious. For *Iupiter* hauing ingendred both *Hercules* and *Tantalus*, is ſayde to haue made the one immortall for his vertue, and to haue condemned

demned the other to grieuous punishment and torments for his lewd life and wickednesse.

In imitation therfore of these examples, it is fit and conuenient for men to loue honesty, and to follow vertue; and not onely to relye vpon these precepts, but to learne also the most choyse ensigements of the most famous and excellent Poets, and to reade the writings of other good Authors. And as the Bees flying and lighting on all sorts of flowers, do take of each that which is fit and proper for honey: so it behoueth them that desire knowledge and vnderstanding, to leaue nothing that good is vnproued, and

to make profit of all that commeth to their knowledge: and yet when they haue vsed all, and their vtmost diligence to that effect it will be very hard and difficult notwithstanding to correct the vices and imperfections of Nature.

Now my prayer is, that as you grow in yeeres and sta[illegible], so you may increase in Wisedome and Fauour with God and man.

Nature

Nature impart you all that
that ſhe can teach.
And God ſupply where
Nature cannot reach.

The Abridgement of this whole Chriſtian duety in theſe two verſes.

Eſchew the wicked,
loue the good,
Deſire thy ſelfe to know,

Embrace religion,
ſtriue for peace,
And ſufferance vndergoe.

FINIS.